

THE

ל'פמ"ז

SHEKEL



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OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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The President's Message

When I assumed the Presidency of A.I.N.A., my first priority was to review the state of the organization. In doing my research, I discovered that A.I.N.A. was giving the biggest bargain in all of numismatics to its members. For only \$10.00 we have been:

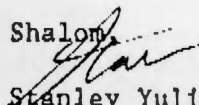
- 1) sending you six SHEKELS a year,
- 2) ordering coins for you,
- 3) providing you with tokens yearly,
- 4) providing conventions,
- 5) helping clubs and other affiliates,
- 6) scheduling tours,
- 7) and answering your questions.

Costs have increased over the years and A.I.N.A. has subsidized the membership. We will raise prices for sure next year, but we need your help in soliciting new members. If only one member solicited one more, A.I.N.A. would double membership instantly. Just as important, the person who joins gets an incredible bargain and everyone wins. We are once more growing in numbers, and it is important to A.I.N.A. and to me to have a sound, growing membership base. Please take the applications enclosed and ask your friends to join today. In fact, rejoin before the end of the year when prices will be raised. An even better bargain is a life membership at \$150.00.

By the time you get this SHEKEL, I will have returned from California where I will address a joint meeting of the three clubs, and I will meet with the Council to better our relationships. I am most pleased with the results of our meetings and conferences. It is time to do the same in other areas. I want to meet with the Clubs in New York and in Florida to keep them informed and up-to-date.

It is now election time. I request that all of you vote this election. A.I.N.A. is moving in new directions where duties are divided among the leadership. In effect, we are decentralizing. A.I.N.A. will be governed by its Board of Directors elected by you--its members. Please send in your ballots, which will be enclosed with the next issue. Help us to make A.I.N.A. even better.

Shalom,


Stanley Yulish

THE EDITOR'S PAGE

This is the third issue of the SHEKEL since I resumed editing the magazine. Mistakes have been made but hopefully we will improve as we go along.

In setting the frontcover our printer inadvertently transposed the ancient Hebrew script for the word Ha-Shekel. It was printed incorrectly in the last two issues, until brought to our attention by Dr. Martin Brody. Reprint credit to Coin World was inadvertently omitted on the Brenner article in the last issue.

An excellent suggestion was received from member Don Oppenheim advising how to obtain greater professional typeset out of the word processor. The results can be seen in this issue.

The mail to the A.I.N.A. office has been positive in regards to the content and to the flavor of the SHEKEL, which pleases us very much. In regard to the Polish Hat Market photograph on the front cover of the last issue, member Arthur Reich wrote he counted 450 hats, but not one was 6 7/8 which is his size.

A.I.N.A. has established an exchange of material with Israel Scene Magazine. It is indeed one of the finest magazines coming out of Israel. The topics are varied and well written by a staff of really excellent journalists. We have adapted several articles thus far for use in the SHEKEL. Israel Scene will be using some of our material as well. To illustrate how small the world really is, we received a letter from Dr. Seymour Saltzman, proudly advising us that his daughter in Israel, Lisa Mishli was the author of the article we adapted on Richon LeZion printed in Oct-Nov-Dec issue.

Our friend Henry Kramarz, who has contributed all the photography for the SHEKEL, has written his first article. Henry was an official photographer for the Jewish War Veterans, and has been in Israel many many times. The picture on the cover is published for the first time. He caught General Dayan walking up to the area where a memorial for the sailors from the Israeli submarine DAKAR was taking place.

Jack Garfield, who has worked diligently stuffing and packing the SHEKELS for mailing in addition to all other work for A.I.N.A. has had a coronary attack. He is on the road to recovery. We all wish him well.

Edward Janis is writing an article on the coins of GAZA for the next issue. We have several in depth articles on varied Judaic subjects as well. See you at the New York Convention.

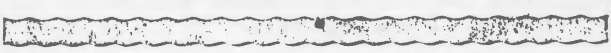


HILFSKOMMISSION CHECK BY EDWARD SCHUMAN

The check described in this article is in extremely wretched condition. The right hand corner has been "mouse chewed", with pieces missing and numerous holes where the rodent consumed a meal of paper. It also has never been issued, which in many instances is a minus instead of a plus. However the story in back of this check places it among the most important of all items in my collection.

The check is on the banking house of S.M. Von Rothschild in Vienna. It lists Rothschild's address as Renngasse 3, which is the street and house number, and the city WIEN I, which is Vienna. However on the left hand side of the check, in a vertical vignette, with four flowers in each corner in a beautiful art nouveau style, are the words "Hilfskommission 1915 F.P. and the name Hersch Brecher, Saffed".

The year 1915 was a very hard rough year for the Jewish settlers in Turkish Palestine. It was during World War I, and especially in the northern regions, and around the Holy City of Saffed, the conditions of the Jews became desperate. Many were forced from their homes, their property confiscated by the Turkish Army. Many hundreds of Jews were without the barest necessities of subsistence. The Hilfskommission was created by Baron S.M. Von Rothschild as one of his personal charities to assist those Jews in dire need. It was headed by his representative, Hersch Brecher, who had authority to issue these checks and dispense the needed assistance. There isn't a place on the check for the issuer to sign his name, but evidently a signature was not necessary. The Rothschild name on any financial document was as good as gold, and readily accepted almost in any place in the world.

	Saffed den	191	S. F. Saffed
	LÖBL. BANKHAUS S. M. V. ROTHSCHILD WIEN I, Renngasse, 3		
	zahlen Sie gegen diesen Wechsel		
	an die Ordre	die Summe von	
	Kronen		
den Werth	und stellen ihn auf Rechnung		Bericht



Jewish Colonial Trust Shares

Discovered In Fisher Family Papers

*By Jack H. Fisher
(Rights Reserved)*

Collectors of Judaica in their pursuit of collectibles often miss the most obvious source of Judaica collectibles. My original avenues of pursuit of such collectibles consisted of U.S. dealers, European dealers, Middle East dealers and/or collectors and official numismatic items produced by the State of Israel.

I finally realized that my own family was a virgin source of Judaica that ultimately resulted in the discovery of unique Judaica collectibles that have greater importance to me as a researcher and collector than most anything else that I purchased from the world wide market.

My grandfather, Max Fisher, died in 1933 in Kalamazoo, Michigan, and my father, Herman Fisher, had the papers of my grandfather stored in cartons. These were delivered to me after my graduation from Harvard Law School in that my father thought I should review these papers, receipts, legal documents et al to determine any items of legal importance that should be retained as well as those items that could be destroyed.

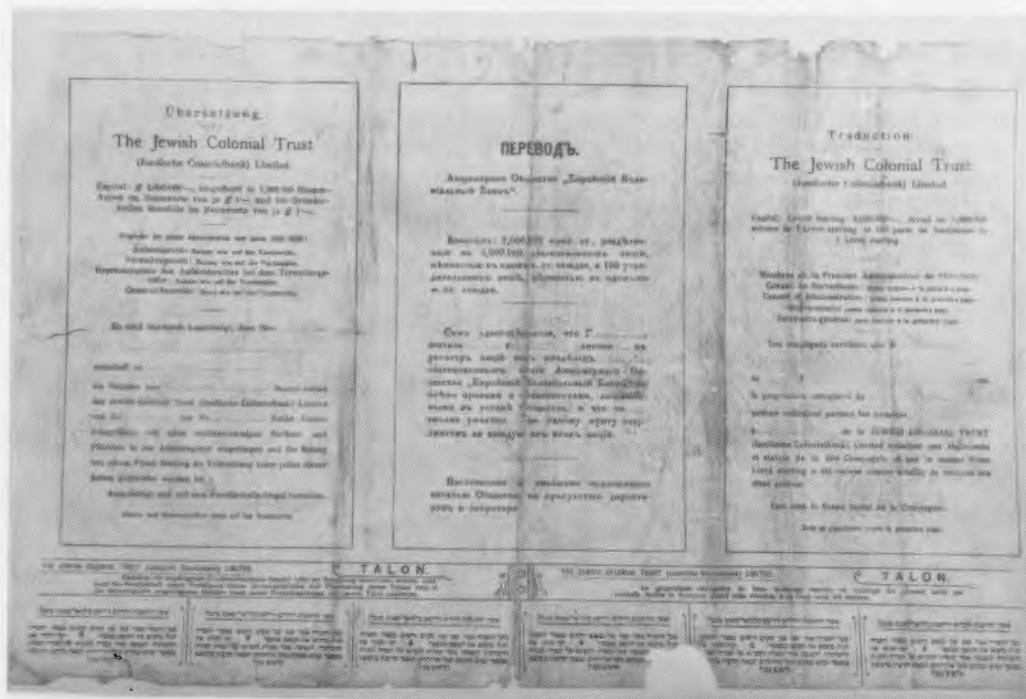
These papers were reviewed by me over a period of time, and there were various items that were certificates, documents and miscellaneous items printed or written in Hebrew or Yiddish. I could not read these items, so these were put aside by me around 1950 with the intention that some day I would

have the time to try and learn about this material. Many years passed without anything being done.

Then I took one or two items out at a time to attempt ascertain their importance, unimportance, historical and possible family interest. This was difficult in that there was not one person in Kalamazoo who could read and translate Yiddish, and there were several who could help me with the Hebrew items.

Two of the first items that interested me were two certificates dated February 19, 1901, numbered 130856 and 130857 of the shares of the Jewish Colonial Trust issued to M. Fisher. I knew nothing about the Jewish Colonial Trust or the reason that my grandfather would have purchased such shares in 1901.

My initial research verified that Dr. Theodore Herzl and 19 other well known Jewish men as THE COUNCIL in 1899 founded The Jewish Colonial Trust (Juedische Colonial Bank) Limited with a capitalization of 2,000,000 shares at a subscription price of One Pound Sterling per share. This was founded after being resolved by the First Zionist Congress, and it was reported to be the "first Jewish National Financial Institution in the world" with its purpose to settle Jews in "Israel". The purpose of the Jewish Colonial Trust was set forth in its prospectus as follows:



"To promote, develop, work and carry on the colonization schemes in the East, by preference in Palestine and Syria, and further promote, develop, work, and carry on industries and undertakings in Palestine, Syria, or in any other part of the world."

The Jewish Colonial Trust established the Anglo Palestine Company in Palestine as the first National Bank of the Jews. I then learned that the Jewish Colonial Trust was dissolved around 1934, and that all of its activities were incorporated into the Anglo Palestine Company. This was later changed to the Anglo Palestine Bank.

All collectors of the paper money of Palestine and Israel are familiar with the paper money issued by the Anglo Palestine Bank. I would have never researched the history of the Anglo Palestine Bank had it not been for my locating the two certificates of the Jewish Colonial Trust issued to my grandfather, Max Fisher, in 1901. I learned much about the Jewish Colonial Trust up to the time of the Anglo Palestine Bank. It has been noted that such shares appear for sale from time to time.

I then realized that many families might have such shares issued to their grandparents or great grandparents, and what a wonderful Judaica collectible for any collector to have as a legacy from his or her grandparents or great grandparents. It is hoped that my experience will motivate others to investigate and review old family papers. This might also motivate such collectors locating shares or similar items to research the family history.

My grandparents, Max Fisher and Jennie Marcus Fisher, at their

ages of 36, arrived in the United States in 1890 from Edkun-Konigsburg, Prussia, Germany. They had five children and no money in that the military authorities in their area took all of the assets of Jewish families before they left for the United States. They believed in the American guarantee of religious freedom plus opportunities to work and establish a better way of life for themselves and their children. They expected no easy life or "gold in the streets". They expected nothing more than the opportunities for work, and they worked long and hard to support themselves and their children. That in spite of their own personal financial hardships that they never forgot those Jews still stranded in hostile countries or who were in need of financial assistance anywhere in the world. They always provided something each week for charity for those less fortunate, and this is why they purchased the two shares in the Jewish Colonial Trust in 1901.

My father was six months old when he arrived in the United States, so I was the first in my immediate family to be born in the United States. My grandparents were so very proud of their United States citizenship plus their belief in the Constitution and the rights and privileges granted to all citizens regardless of religion et al. They always told me that the same opportunities were available to me as any one else in this country, and that it was all up to me. These statements of my grandparents as affirmed by my father were on my mind after I finished my classes on my first day at

Harvard Law School. The grandson of immigrant, Max Fisher, being the son the baby immigrant, Herman Fisher, was actually at Harvard Law School with classmates who were from all backgrounds including descendants of the Mayflower arrivals. I could not also forget of what the fate of our family would have been had my grandparents decided to remain in Germany.

My touching and reading the Jewish Colonial Trust shares of my grandfather makes me that much

closer to him and to his generation. These are regarded by me as among the most important collectibles in my collection. I hope that other collectors will have these same feelings in the event they are fortunate in locating such collectibles that were generated by their own parents, grandparents and great grandparents.

Correspondence in connection with this article should be directed to Jack H. Fisher, Eighteen Enterprises Corporation, 3123 Bronson Blvd., Kalamazoo, Michigan 49008.



A NEW TEN SHEQALIM BANK NOTE

A new version of the Israeli 10 new sheqalim currency note was recently placed into circulation with new date and signature combinations.

On the face of the note, the design features a vignette of Golda Meir on the right hand side. A stylized tree, whose intertwined branches form a likeness to the Star of David in the center of which is a seven branched candelabrum or menorah, is in the center of the note.

The new notes carry the dates 1987 and 5747 in Hebrew on the top. The older series which is also in circulation carries the dates 1985 and the Hebrew year 5745.

The new series have the signatures of Prof. Michael Bruno, governor of the Bank of Israel, and of Shlomo Lorenz, chairman of the advisory committee. The older series have the signatures of Dr. Moshe Mandelbaum as governor, and Abraham Shapira as chairman of the advisory board.

The paper is plain white and flourescent free. A security thread is incorporated breadth-wise which can be seen against the light. Mrs. Meir is depicted in a watermark in the plain area at the left, on the face side of the note, in the same posture as viewed in the portrait.

Over the vertical inscription, at the portrait side there is a rhombus specially printed in intaglio for immediate indentification by the blind. This is in keeping with similiar signs used in the past.

There is a small four branched menorah on the face of the note in the lower left hand corner. This corresponds to a small three branched menorah on the reverse side of the note. When looked at through light, the designs line up perfectly and form a seven branch menorah.

The reverse of both notes is a reproduction of a well known picture showing a gathering in front of the Synagogue of Moscow where Mrs. Meir served as ambassador of Israel in 1948/9, and the inscription 'LET MY PEOPLE GO'.

The original design of this note was created by the Israeli graphic artist Ascher Kalderon.

The town of Gaza today does not rank among the most beautiful cities of the Holy Land. There are too many people milling around its dusty streets, and too many crumbling, tumbled-down houses. Here and there one sees a new housing development, a new school or a new clinic; but the considerable construction work of the past 20 years has not kept pace with the population explosion. With more than 1,700 people per square kilometer, Gaza and its surrounding area enjoy the dubious privilege of being among the most crowded regions of the world.

Was it really in this dismal town that Samson conducted a torrid love affair with the perfidious Delilah and that the sultry Philistine beauty shaved off the gullible giant's hair after she had "lulled him to sleep on his knees"? Local legends still mention that epic event, and the warrior's memory is venerated in the small sanctuary of Abu el Azm – "Father of Strength" – where he is allegedly buried. The biblical record, however, tells us otherwise: Samson was brought back for burial to his native Judah. It is as if Gaza is still reeling under the ancient curses hurled by the prophets at that perennial enemy of the Hebrews:

"I will send a fire upon the wall of Gaza which shall devour its palaces" (*Amos* 1:7); "For Gaza shall be desolate" (*Zephaniah* 2:4); "Gaza shall be sorrowful" (*Zephaniah* 9:5).

The reality, of course, is more prosaic. For centuries the strength of Gaza lay in its unique strategic position: this was the last stop before the desert on the *Via Maris*, the coastal road which linked the centers of power in the ancient Middle East: Mesopotamia and Egypt. Caravans would halt here and prepare themselves for the arduous crossing of the desert. Naturally, both Egypt and whichever power happened to be ruling in Mesopotamia, would frequently fight for control of this crucial outpost.

Gaza achieved independence briefly under the rule of the Philistines, one of the mysterious "Sea Peoples" which suddenly appeared in the Mediterranean

towards the close of the Bronze Age. In the 12th century BCE, there was a confederation of five Philistine city-states with Gaza as its center. The Philistines, who worshipped Dagon and Ashtoret, fought the Hebrews and were ultimately defeated during the time of David. After the death of Solomon, however, and the subsequent division of his kingdom, a weakened Judah could not hold onto all its possessions; by the seventh century BCE, Gaza was back under Egyptian control. The city would never be independent again.

For centuries, Gaza's strategic position involved it in one battle after another. Alexander the Great took it in the year 332 BCE after five gruelling months of siege; the Hasmoneans destroyed it;

Was it really in this dismal town that Samson conducted a torrid love affair with the perfidious Delilah?

Pompey rebuilt it. King Herod gave the city to his mother's people, the Nabateans, and according to some Christian traditions, Mary, Joseph and the child Jesus, fleeing the wrath of the king, stayed briefly in Gaza before going on to Egypt. A Catholic church dedicated to the Holy Family stands on the alleged site of the overnight halt. King Herod subsequently gave the town to the Emperor Augustus.

During the great Jewish revolt (66-70), the pagan majority of the town massacred the Jews. Gaza never maintained a sizeable Jewish population. During the first centuries of the Christian era, pagans and Christians continuously fought for control of the town. In the fourth century, the fight ended with a Christian victory. Emperor Aracadius forbade all manifestations of paganism and Porphyrius, Bishop of Gaza, destroyed the Mar-meion, the great pagan temple of the town and erected a church on the site.

Most of the population converted to the new religion and Christian Gaza pros-

pered. Churches, convents and monasteries were built; the map of Madeba, dating back to the sixth century CE, shows both the town and the church of St. Victor. Gaza also boasted of the most prestigious school of the Byzantine empire, that of Procopius.

All this prosperity came to an end with the Arab conquest in 634 CE. According to the familiar pattern, churches were turned into mosques and Christians were persecuted. Gaza was supplanted by Ashkelon as the regional center and subsequently lost most of its importance.

The town, nearly destroyed during the bitter fight between Fatimids and Seleucids, knew one last period of greatness during the Crusades. King Baldwin the Third erected a fortress in the ruined city and entrusted it to the Knights Templar. A new Christian city grew in the shadow of the Templar stronghold; churches and convents were again built. By 1170, however, the Arabs were back. History repeated itself once again – the Christians were driven away and the churches were turned into mosques.

From that date until 1917, Gaza was the administrative center of the coastal area. The town knew a modest prosperity and was at one point the second biggest city in the country. Christians were allowed back by the middle of the 19th century and new churches were built, a trend

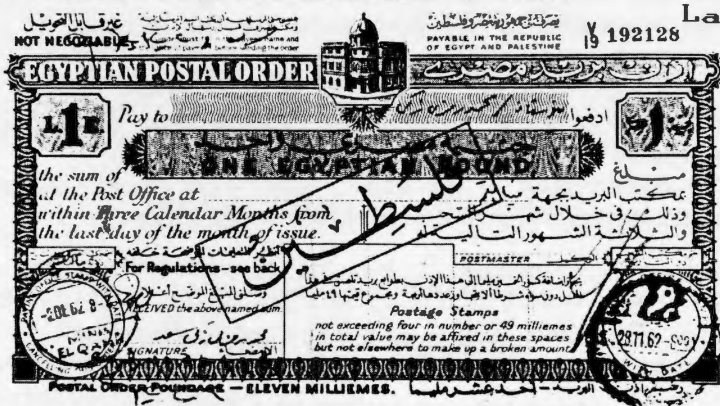
strengthened during the British Mandate. In 1948, however, Gaza and the surrounding area was taken over by the Egyptian army. Cut off from the rest of the country, the Gaza Strip, as it became known, was not integrated into Egypt. The years 1948-1967 were difficult years for the city, burdened as it was with hundreds of thousands of refugees who had settled there.

Since 1967, when the city was captured by Israel during the Six-Day War, millions of dollars have been poured into building, education and health services. Under Israeli rule, however, the city has witnessed the emergence of a fierce and militant nationalism centered around the brand new campus of the Al Azhar university which has turned Gaza into a serious trouble spot.

The tall minaret of the Jamma el Kabir mosque still dominates the town. This is the ancient Crusader church erected over the ruins of the Porphyrius church which had been built on the ruins of the Marmeon temple. Inside the ancient monument, there is a very old column where one can see clearly a menorah and an inscription in Hebrew. Scholars believe that the pagan Marmeon temple had been built on the crumbling foundation of a Jewish synagogue. There is perhaps no better illustration of the Holy Land's exceedingly complex reality.

AN EGYPTIAN POSTAL ORDER ISSUED AT GAZA

Samuel
Lachman



During the Egyptian occupation of the Gaza district, between 1948 and 1967, Egyptian Postal Orders overprinted "Filistin" (=Palestine) were issued.

The vast majority of the postal orders were cashed, so that few are preserved. The Postal Order of LE.1 shown here was issued at Gaza on November 28, 1962, and cashed on December 2, 1962 at the Egyptian town of Minia el-Qamh. The circumstances that led to the preservation of this order are unknown.

Jews in the Mints of Ottoman Turkey

by Samuel Lachman, Haifa

Ottoman Turkey is the designation of Turkey before World War I. In this paper Jewish minters in Turkey proper, i.e. Rumeli (Turkey in Europe) and Anatolia (Turkey in Asia) as well as Ottoman Syria and Ottoman Mesopotamia, i.e. Iraq will be considered. In respect of Mesopotamia, unfortunately so far, no information is available although we know that Jews were sarrafs.

Turkey

The minting of gold, silver and copper coins was carried out separately, probably by different mint officials. Sahillioglu (1) produces documentary evidence for separate operations of silver and gold mints at the end of the 15th century. Epstein (2) quotes separate silver and gold mints at Istanbul and Edirne in the first half of the 16th century. Separate mints for copper coins are described by Ölçer (3). Schaendlinger (4) does not mention anything in this respect and deals with the minting of silver akçes only. He states that according to a law dated 943 H/1536-37, the Istanbul mint was the controlling authority of all other mints in the Empire (5). This refers to European mints only inasmuch as he had no references for mints in other parts of the country. Inalcik (6) in his general description of the Ottoman mints does not enter into these questions. According to Ölçer (7), the Istanbul mint struck at the time of Ewliya Chelebi, gold, silver and copper coins (second half of the 17th century).

The mints were given as a mukata'a to contractors, called amils (8). Several mints and even all the mints could be farmed out to a single amil. While he was responsible to the government for the revenue, he could farm out local mints to others.

The amil was responsible for the revenue, but the actual minting was under the control of paid personal, including the administration i.e. the qadi, emins nasirs, sahib-i ayar (= assayer), katibs (writers), and others.

In the 17th century most of the smaller mints were closed. A definite date for the end of the mukata'a system is not available to the writer (6).

15th Century Mukata'at (1)

Akçe Mints (Silver coins)

Mukata'a Istanbul — Edirne — Geliboli

The amils of the mukata'a of these mints from 1 Muharram 886/2 March 1481 until the end of the year 888/29 January 1484 were:

1. Bruto b. 'Isaya (Jew).
2. Arslan b. Süleyman (Jew).
3. 'Azrail b. Elya or Elyakim (Jew).
4. Sha'ban b. Ishak (Jew).

5. Mustafa b. Katakuzinos (Non-Jew).

The first two were the main holders of the mukata'a.

The following sarrafs connected with the mints made payments during the period of the mukata'a:

1. Musa b. Elya (Jew) of Filibe (later deceased)
2. Ibrahim (Jew) (deceased)
3. Avraham b. Ishak (Jew)
4. Elya of Nigbolu (probably Jew)
5. Musa Silistre of Silistre (probably Non-Jew)
6. Ismail Silistre of Silistre (probably Non-Jew)
7. Mustafa Shumni of Shumni (probably Non-Jew)
8. Sinan Yaruli Vidini of Vidin (probably Non-Jew)
9. Sinan of Tirnova (Jew)
10. Musa of Belasiche (Jew)
11. Yusuf (Jew) probably b. Yusuf
12. Sha'ban of Gümüljina (probably Non-Jew)

The holder of Mukata'a beginning on 1 Muharram 889 was the Mültezim Yanyevolu 'Abdi Fakeyh (Non-Jew).

Mukata'a Novobrdó — Üsküb — Serez

The amils of this mukata'a from Muharram 886/2 March 1481 until the end of the year 888/29 January 1484 were:

1. Afsalom b. Elya (Jew)
2. Haskye b. Semerye (Jew)

Further the following amils are to be noted

3. Sha'ban b. Ishak (Jew)

and the previous amils

4. Musa b. Ya'kub (Jew)
5. David b. Yako (Jew)

The holders of the mukata'a beginning on 1 Muharram 889 were Yovan Konik and Istepa b. Branko or Franko Belasiche (both Non-Jews). No sarrafs are reported in connection with this mukata'a.

Istanbul 15th Century — Akçe Mint (1)

At the end of the reign of Mehmed II, Benjamin, a Jew became emin-i amilan (886 H/1481). In the reign of Beyazid II (886 — 918 H/1481 — 1512), Benjamin b. Yash'ye (may be Yehoshua) became nazir. He was probably a sarraf. Another Jew by the name of Avraham is also mentioned in the documents, but his functions are not clear.

Istanbul 16th Century

Epstein (9) records, based on archival material, that in the years from the mid 920ties (ca. 1520) to the mid 940ties (ca. 1540) Jews controlled without interruption the mint for gold coinage and in some years the silver mint as well. In the 950ties/late 1540ties Jewish emins occur in documents.

Refik (10) published two official documents addressed to the emir of the mint Nessimi Chauch, dated 1 Ramadan 990/19 September 1582, and 2 Sha'ban 991/21 August 1583, during the reign of Murad III (983 — 1003/1574 — 1595). Galanté (11) states that he was a Jew, a physician or the son of a physician. It is, however, pointed out that in official documents normally after the name it is indicated that a person is a Jew. This seems to be missing in these documents which in the original text were not seen by this writer.

Istanbul 17th Century

For the 17th century there is so far only the description of the Istanbul mint by Ewliya Chelebi (1614 — 1682). It appears that this description refers to the time of Sultan Mehmed IV (1058 — 1099/1648 — 1687). A considerable number of guilds and professions are listed by the author. The following are of interest:

1. Esnaf-i kalciyan = The guild of the melters, composed of 100 persons, all of them were Jews.
2. Minters, there were 300 persons, all non-Moslems. It is quite possible that some were Jews.
3. Several sarrafs. There may have been Jews among them.

Istanbul 18th Century

R. Simha b. R. Yehoshua of Zalozce, who passed through Istanbul at the end of 5524/1764 speaks about R. Levy, the son-in-law of R. Sonana (spelling?), who was in some way connected with the mint (13).

Istanbul 19th Century

At the beginning of the 19th century the mint came under the control of Armenians. No information about the employment of Jews in the mint is available.

Brusa

Gerber (14) reproduces translations of official documents, according to which, the Jews Yasif and Kamal were amils of the Brusa mint from 1 Jumada I 1027/26 April 1618 for a period of probably six years.

Edirne

Epstein (2) writes that from 946/1539 — 40 to 959/1552, Jews controlled the gold and silver mints of Edirne.

Syria

Aleppo

Pedro Teixeira who was in Aleppo on 12 February 1605, writes:
The mint for gold and silver coins is in the castle. It is farmed and managed by Jews (15).

Damascus

Al-Mu'allam Ibrahim b. Faraj 'allah b. Sadaqa, the Karaite, acted in Jerusalem as the representative for the property of the in-charge of the mint of Damascus (vakil dar al-darb) in about 1565 (16). The name of the in-charge of the Damascus mint is not mentioned, but it appears that he was a Karaite.

Shmuel b. David the Karaite, on his journey in 1641/42 mentions that R. Yedid Hacoheh, a Karaite, was in-charge of the mint of Damascus at the time of his visit. Shmuel b. David was in Damascus on 5 Adar 5402/7 March 1642/25 Dhu al-Qa'dah 1051 (17).

Another Karaite Jew, Moshe b. Eliyahu Halevy, who visited Damascus on 4 Shvat 5415/12 January 1655/12 Rabi' I 1065, mentions R. Yedid Hacoheh, but does not state if he was still in-charge of the mint. However, he writes that he was shown the mint.

- (1) Halil Sahillioglu. Bir mültezim zimen Defterine göre XV. yüzyıl sonunda Osmanlı Darphane Mukataalari. İstanbul Üniversitesi İktisad Fakültesi Mecmuası. XXIII. (1962/63). pp.145-218. (in Turkish).
- (2) Mark Alan Epstein. Ottoman Jewish Communities and their Role in the Fifteenth and Sixteenth Centuries. Freiburg 1980. p.138.
- (3) Cüneyt Ölçer. Nakisli Osmanlı Mangirlari. İstanbul 1975. p.10. (in Turkish).
- (4) Anton Schaendlinger. Münzprägungen des Osmanischen Reiches. Dissertation. Wien 1962. pp.80-118.
- (5) Ibid. p.84
- (6) Encycl. of Islam (EI²) — Dar al-darb
- (7) Ölçer, l.c. p.12.
- (8) Maukata'a = tax farm.
- (9) Epstein, l.c. p.138. — Unfortunately the author does not mention any names, although they are mentioned in the official documents which he examined.
- (10) Ahmed Refik. Onuncu açr-i hicride İstanbul hayatı (961 — 1000). İstanbul 1333 (1915). pp.102/104. documents Nos. 7 and 9. French translation: Abraham Galanté. Documents concernants les Juifs. İstanbul 1931, p.137 ff states that he was called Hoca Nessimi. German translation: G. Jacob. Beiträge zum Osmanischen Geldwesen. Deutsche Uebersetzungen Türkischer Urkunden. herausg. von der Dr. Herman Thorning Gedächtnisstiftung durch das orientalische Seminar zu Kiel. 1919. Heft 3 p.10 translation of No.9 — He is mentioned by Daniel Friedenberg. Jewish Minters & Medallists. Philadelphia 1976. p.6, based on Cecil Roth. The House of Nasi. The Duke of Naxos. Philadelphia 1948. p.200, which is based on Galanté. Ekrem Kolerkiliç. Osmanlı İmparatorlugunda Para, Ankara 1958. p.43, mentions Nessimi Chauch. — Moses Benevenisti, said to have also been connected with the mint, was a physician who was in touch with the grand vezir in the matter of financial reforms.
- (11) Galanté, l.c.
- (12) Schaendlinger, l.c. p.91. — Kolerkiliç, l.c. p.70.
- (13) Avranam Ya'ari. Massagot Eretz Yisrael. Tel Aviv 5706/1946. p.390 (Hebrew).
- (14) Haim Gerber. Economic and Social Life of the Jews in the Ottoman Empire in the 16th and 17th centuries. Jerusalem 1982. pp.111-114, based on Maliye (Maliye Müdevvere) Defterli. Basvelkalet Arsivi. İstanbul 19826. p.3 and 6.
- (15) The Travels of Pedro Teixeira. Hakikuyt Society 2nd. Ser. Vol. 9 (1902), Repr. 1967. p.115. — Pedro Teixeira was a Marrano of Portuguese — Jewish origin.
- (16) Annon Cohen. The Jewish Community of Jerusalem in the 16th Century. Jerusalem 1982. p.183, note 103 (Hebrew).
- (17) Ya'ari, l.c. p.253.

The **ALPH BETH** Page

...Dedicated to the Beginner by Edward Janis

Q. What is the difference between coin collecting and numismatics?

Harry M., Boston, MA

A. Good question. The coin collector's primary object is POSSESSION. He or she wants to complete a series let us say the commercial Pruta pieces which were dated 5708 (1948) on the 25 Mils unto 5715 (1955) on the 100 Pruta. He makes a check mark in his Kagan-Haffner, or inserts a coin in a hole of a coin folder. Yes, he does seek and find designated coins "with and without pearl" or even the two types of 50 Pruta 5714 (1954), "milled and smooth edge". One day he proudly shows his complete Pruta set at the local INS club. He owns the entire series but knows nothing about it. On the other hand, another fellow who is on his way to becoming a numismatist, collected the same coin series. He continually kept asking himself along the way, WHY?; HOW?; WHERE?. He further examined an individual coin as to its metal, size, symbols, mintmarks and dates. By reading and searching he discovered that the Israel Government, because it lacked the necessary minting machinery to strike coins entered into a contract with the Heaton Mint, which in turn subcontracted in order to expedite the work, to Imperial Chemicals Industries (ICI) in Birmingham. ICI punched the "pearl", really a dot above the "football" (a term first used by the author) in the exergue (the bottom segment of a coin usually where a date appears) into the reverse die on most of their issues to show an ICI mintmark. He learns and understands that on the 5 and 10 Prutot pieces there is a mistake in grammar and that the coins say 5 and 10 "Pruta" instead of the correct "Prutot." He soon discovers that a date remains constant throughout an issue except when a change is made in a metal, size or design in this early series. An example is the 25 Pruta coins made of cupronickel (75% copper, 25% nickel) bearing a date 1949 which was struck in 1949, 1950 and 1953. He studies and remembers that the 25 Pruta coin of 1954 was struck only in 1954 and that the metal content was changed to nickel-clad steel (90% steel, 10% nickel) and not struck in England but in the new Tel-Aviv mint. He even proved to himself that a magnet could lift this 1954 piece but would not have any effect on the 1949 issues.

Even though the foregoing is an oversimplification, it does show the evolution of a collector into a numismatist. The true numismatist is more interested in knowledge than in possession. In truth, some of the greatest numismatists in the world are precluded from collecting any coins for their own collections. The powers that be, have ascertained long ago that there might exist a conflict of interest with a museum curator or an executive employee of a coin dealer.

The true numismatist can truly admire and appreciate the beauty, the historical background and all the other component parts of a coin analysis without saying to himself, "I wish it was mine." After all, fellows, coins are like women. You can't have them all.

MOSHE DAYAN BY HENRY KRAMARZ

The photograph on the front cover was taken by myself at the memorial service for the submarine DAKAR on Mount Herzl. Tragically, the submarine was mysteriously lost at sea with 69 men on board on her maiden voyage from England to Israel. All attempts to locate the resting place of the submarine, even recently, have been unsuccessful.

The effect of our first meeting was electrifying, and it was at that point I knew I was standing with one of the greatest men of our time. A native son of Israel, a man of the soil, a writer, archaeologist, a military leader, and a key person in shaping the policies and destiny of Israel.



MINISTER OF DEFENCE

Tel-Aviv, June 17, 1971

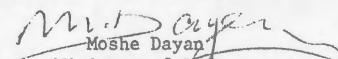
Mr. Henry Kramarz,
7921 S.W. 144th Street,
Miami, Fla. 33158,
USA

Dear Mr. Kramarz,

I thank you for your letter dated May 6, 1971 and for the photograph taken at the Memorial Services for the Submarine DAKAR at Mount Herzl.

With deep appreciation,

Yours sincerely,


Moshe Dayan
Minister of Defence

Moshe Dayan was born in Palestine May 20th, 1915 of Russian immigrant parents in Daganya, a settlement founded by his father. As a young man, he was a guard in the village fields. He joined the Hagana in 1930, dividing his time between it and his farm. During the riots of 1936-39, Dayan served with the special police forces in the Zezreel Valley and Galilee.

As a scout for the British Armies in Palestine, he was operating against marauding Arab gangs. In 1930, he was arrested by the British for activities in the Hagana and sentenced to ten years in prison at Acco. Released two years later, he served as a guide for the British when they invaded Vichy controlled Syria. It was here, while looking through binoculars, that a stray bullet penetrated the left lenses, and as a result he lost this eye. After recovering from this wound, he spent his time at Hagana headquarters, and served as an intelligence officer. In this capacity, he set up a broadcasting network, in cooperation with the British Intelligence, for clandestine operations behind enemy lines in the event that Palestine should fall to the Germans.

As the years went by, Israel obtained her independence and the struggle to survive started over again. Dayan found himself again in the defense of his country. Victory after victory forced the Arabs to an armistice agreement leaving Israel with an uneasy peace.

Syria, Egypt and Jordan joined together to proclaim that the time had come to eliminate Israel. This was in the year 1956, and led to the Sinai campaign so brilliantly planned led by Dayan, who was then Chief of Staff. The total destruction of the Egyptian army took place in a matter of days. Instantly Moshe Dayan became a national hero.

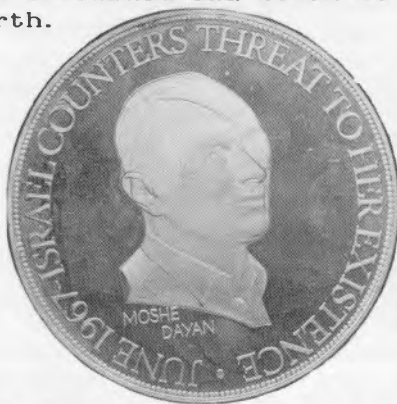
He was appointed Minister of Agriculture in 1964 due to his experiences as a farmer. However in 1965, he resigned to join the newly formed political party of Ben Gurion. His military career again peaked in 1967, when he served in the cabinet as Minister of Defense. In six days of war, the Israeli army eliminated the arab armies and airforces in a victory that shocked the world.

The crowning point of his career, was in this glorious brave campaign, which enhanced the prestige of Israel and it's armies throughout the world. His efficient planning, precise and swift execution, will shine not only in the history of Israel, but also in the world's military annals as one of the most magnificent battles in the lives of all people.

Many medals have been stuck in his honor. Most as a result of his true military genius. However, they have all been privately struck because for religious

reasons, it is prohibited to strike any official government coin or medal with a portrait of a living person. He was widely admired in Israel for his original liberal thinking, and he became the foremost of all the Israel leaders best known to peoples of other countries.

His sudden death on the 16th day of October, 1981 brought forth national mourning. He was buried in the soil he cherished and loved so much, at the place of his birth.



This medal was struck in Holland for the Israel Victory in the Six Day War.



1967. Dayan - Rabin
Israel Victory Medal

Moshe Dayan - 1968 Sinai Campaign. 60mm. Gold (115.1 grams).



1967. Moshe Dayan - Jerusalem. 60mm. Gold



BY EDWARD SCHUMAN

In 1497, Vasco da Gama, a Portuguese navigator, sailed round the Cape of Good Hope and discovered the long sort water route from Europe to the Far East. Control of the Cape meant control of the lucrative spice trade with India. In 1652, the Dutch East India Company established the first colony by bringing Dutch settlers to the present site of Cape Town. The Jewish community in South Africa has its origin in these early settlements, with the first Jewish immigrants arriving from Holland, Germany and later England.

Great Britain forcibly seized control of the Cape from the Dutch in 1806, in order to protect its sea route to India. Eight years later, the Dutch signed a treaty giving England official ownership of the territory. A depression occurred in England about this time, which caused the government to encourage people to migrate to the Cape. The first large group of English settlers, including many Jews landed at Algoa Bay in 1820.

Jewish people have played an important role in the industrial, commercial, political and cultural beginning of South Africa, and prominent Jewish names appear among the leading personalities of the country.

Early in 1825, private enterprise had applied to the government for permission to establish a commercial bank in the Cape, with the view to bring in additional money into circulation, and thus assisting those merchants and business people who suffered from a lack of currency. The governor of the Cape had decreed that the lowest denomination of any circulating bank note not be of smaller denomination than 50 rixdollars (equal to £3.15.0). This is the reason why the lowest denomination of any banknote circulating in the Cape until 1891 was £4.

As the outlying areas of the country developed, and trade expanded, several additional private banks came into existence. Altogether approximately 30 of these banks sprang up between 1837, and 1882. Most of them issued their own paper money, Resulting from various

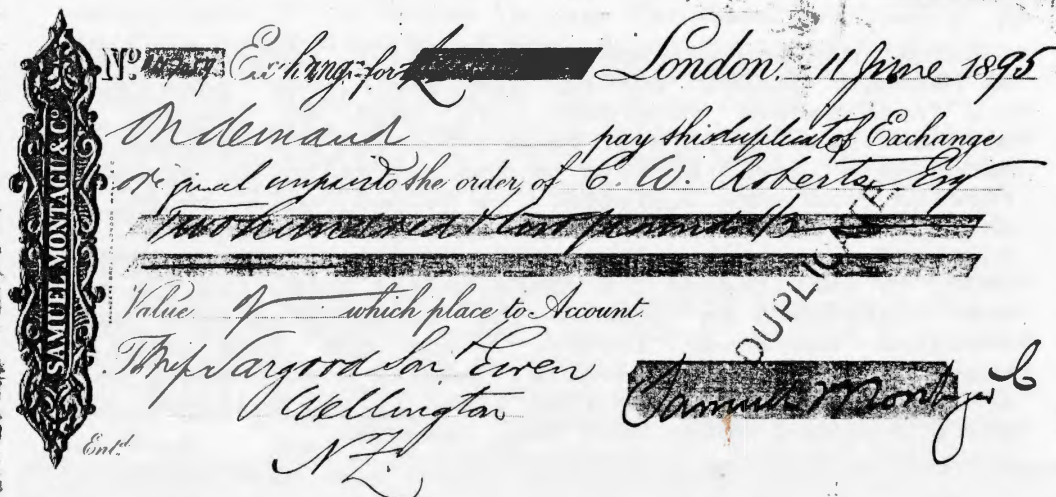
causes, most often mismanagement, the majority of these undertakings failed and were short-lived.

By 1861, there appeared in the Cape, the first of the so-called imperial banks which were London registered. These new banks also issued their own currency. Having large amounts of capital behind them, and being properly conducted and managed, they opened branches throughout the Colony. They soon dominated most commerce, and drove off or absorbed the many smaller private banks. Among the larger English houses to establish positions in the Cape was the prominent Jewish banking firm of Samuel Montagu.

Samuel Montagu was born in Liverpool, England in 1832, as Montagu Samuel. During his youth, for some reason his name became reversed. In 1853, he founded the merchant banking firm of Samuel Montagu and Company. By securing a large portion of the profitable expanding foreign exchange business, he helped make London the chief clearing house of international money markets. The South African operation was in existence from 1861 to 1868. It only issued £ 5 denomination banknotes. The bank was liquidated in 1868. The illustrated note being unsigned was never issued. Since the face value of these notes was considerable, having a purchasing value of approximately \$25 at that time, it is believed that all circulated notes have been redeemed.



The illustrated sight draft was issued in London on June 11th, 1895. No. 247059, it is a Samuel Montagu & Company banking exchange certificate for £202-1-3. The correspondent bank is in Wellington, New Zealand. It is a duplicate or second copy of the exchange. Due to the uncertainty of delivery, most exchanges of this period were issued in either duplicate or triplicate form. They were sent by different steamers or carriers to their destinations, so in the event of a loss, another document could be presented. Of course only one document could be negotiated, the others being non-negotiable



Samuel Montagu was elected to Parliament as a liberal member from Whitechapel, the Jewish district of London. He served from 1885 to 1890. He was a benefactor to the poor, both Jewish and non-Jewish. As an advocate of, and writer on, the decimalization of the currency and adoption of the metric system, he was consulted by successive chancellors of the exchequer on financial matters. In 1894, he persuaded the government to exempt from death duties qualified works of art and gifts to museums, universities and galleries. In 1894 he was made a baronet, and in 1907 a baron, assuming the title of Baron Swaythling.

A strictly orthodox Jew, he assumed the leadership of the Orthodox Russian Jewish immigrants, founding in 1907 the Federation of Synagogues which united the smaller congregations. A masterful personality, he travelled to Palestine, Russia, and the United States on behalf of Jewry. However, he strongly opposed zionism.

Samuel Montagu was featured In the November 6th, 1886

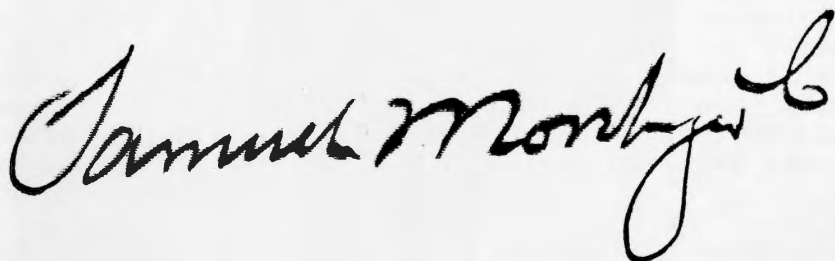
Samuel Montagu, Member of Parliament
a caricature by "Lib" titled Whitechapel
published in Vanity Fair



issue of Vanity Fair, the name of the most popular weekly publication remembered for the caricatures and character portraits of famous personalities. Today, these prints, are highly collectibles. Many refer to these as "Spy Prints" as a good many were created by an artist who used the code name "Spy" as his pseudonym signature. However the publisher engaged several artists to create these cartoons as they were called in the magazine. They are classified today by occupation. Several wonderful books have been published on Vanity Fair. It is said that when the history of the Victorian Era comes to be written in true perspective, that the most faithful mirror and record of representative men, and the spirit of the times will be sought and found in the pages of Vanity Fair. It is as Whitechapel that Samuel Montagu is featured in the magazine. The portrait is most factual, almost true to life, without many of the exaggerations and distortions purposely created with the majority of these caricatures. The commentary was also most favorable, a sign that the editor thought very highly of Samuel Montagu.

The author has collected (among other things) Vanity Fair prints of Jewish personages. Almost all of the leading financiers of the era have been caricatured. Future issues of the SHEKEL will contain similar articles of Jewish bankers and personages, illustrated with the prints, and appropriate numismatic specimens.

Correspondence regarding this article can be sent to Ed Schuman 7230 Northeast Miami Ct. Miami, Fla. 33138

A large, elegant handwritten signature in black ink, reading "Samuel Montagu". The script is fluid and cursive, with a prominent loop at the end of the last name.

A SCYPHATE FROM MODERN ISRAEL

BY PETER S. HORVITZ

The Jewish National Fund (Keren Kayemeth LeIsrael) was founded in 1901 at the Fifth Zionist Congress in Basle. The purpose of the fund was to acquire farm land in Eretz Israel for distribution to the Jewish pioneers. The work of the fund has been one of the great success stories of modern Israel and the work of the fund continues to this day. The major source of income for the fund is charitable donations.

I have in my collection a most unusual item issued by the fund, which I can only assume was given out to contributors. The peculiarity of the piece arises from the way it was manufactured. The item appears to have been intended as a pin, though the pin part has been broken off the back of my specimen. But unlike most pins printed on steel, or made with a steel ring covered by a text on paper covered by celluloid, this pin, like a coin has been struck. It appears to be pure copper, and is struck with a very high relief for such a small item measuring 19.5 millimeters. Like steel pins, the piece is pushed out in the middle, but there is no rollover edge, and the planchet from which it is struck is quite thick for such an item. The result is that the piece is very similiar in appearance to a Byzantine scyphate coin, like a small shallow cup.

The design of the pin shows an agricultural worker with a rake. The figure is markedly stylized. Above the figure are the three Hebrew initials for the organization's Hebrew name. My specimen is darkened and the surface is rough. I am not sure if this was done intentionally, when the piece was issued, or is the result of age, fire, or chemicals. Also, I donot know the date of this pin, other than after 1901.



Fagin Token From Turin

by Peter S. Horvitz

"Fagin" is a name associated with Jews both because some people who have it are Jewish (though not all) and because it was the name of the Jewish instructor of young pick-pockets in Charles Dicken's Oliver Twist, perhaps the most vivid character in that extremely vivid novel. I point this out because I cannot be positive that the token I'm going to discuss in this article is of Jewish origin. However, the appearance of the name "Fagin" alone, I believe, makes it important to discuss this token. Furthermore, for a reason shortly to appear, this token is so unusual, that to ignore it would be far worse than to worry about its exact origin.

The token in question is struck in brass and measures 20 millimeters. The size of this piece is about the same as a gold 20 lira, however there is not much similarity in design. When new, the brass of the token must have shown like gold. Turin was the major gold mint in Italy in 1868. The token is dated 1868 and has a design consisting of inscriptions within laurel wreaths on obverse and reverse. It is the language of these inscriptions that mark this piece as so unusual.

The obverse inscription reads "A TUTI I BEI FAGIN" all within the wreath. The reverse reads outside the wreath "GARLEVE' D' TURIN" and "1868", inside the wreath it reads "20 BASIN". The reverse is also decorated with six five-pointed stars.

After the name "Fagin," the second thing one notices on this token is the word "Turin." Now Turin is in Italy and the first assumption would be that this token is in the Italian language. However the most casual examination shows that this could not be the case. The spelling of the city is "Turin," as in English or French, but the city is called "Torino" in Italian.

After consulting with an Italian-speaking friend of mine, I discovered that the token is inscribed in the local dialect of Turin, which is one of a group of dialects found in northern Italy grouped under the heading of the "Gallo-Italian dialects." As the name implies, these dialects are a sort of half French and half Italian. (It should be remembered that the dialects of Italy show more diversity than found in any other Romance language area. Local speakers of North and South are practically unintelligible to each other. Modern communications, however, have been leveling all, in recent years, to standard Tuscan.)

My friend was able to translate much of the token's texts. The obverse inscription is translated "To all the beautiful Fagins." In standard Italian this would have been "A tutti i bello Fagini." The words "Garleve'" and "Basin" on the reverse remain a mystery, though I assume the latter word must be a stand-in for a denomination.

I believe there can be three

likely interpretations of the texts. The first is that the token is a family souvenir of some sort. The second possibility is that the token is a small change charity piece. The third possibility is that the token is anti-Semitic in nature, with the "Fagins" referred to used, à la Dickens, as a symbol of Jewish dishonesty. Dickens's novel had been published from 1837 to 1839 and, I presume, was known by 1868 throughout the western world. There was a large Jewish popula-

tion in Turin. But if this is the case, the reference seems rather mysterious. Mysterious content, however, is not unusual on anti-Semitic pieces.

Certainly there is room for other interpretations of this token. In any case, this piece is notable for the appearance of the name "Fagin" during the life of Charles Dickens and for the use of Gallo-Italian dialect, a language which has certainly rarely appeared on numismatic items.



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from Israel Scene Magazine

OUT AND ABOUT / Walter Zanger

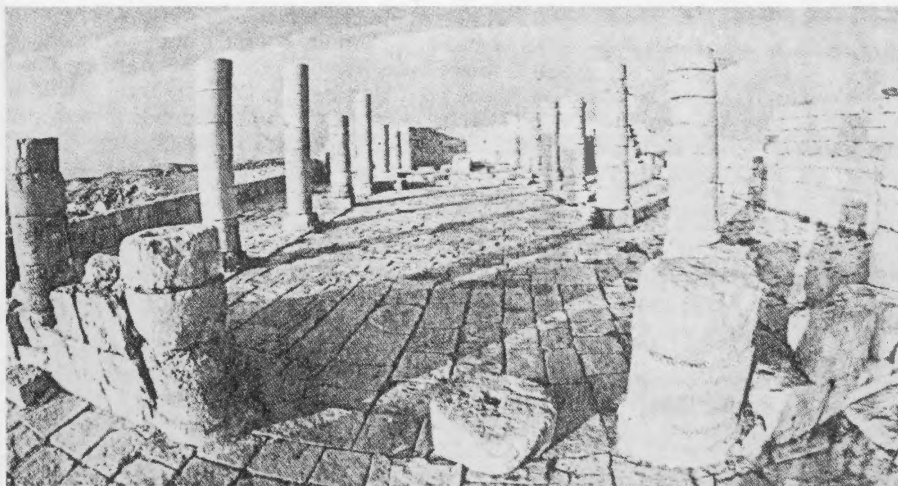
Avdat of the Nabateans

The prospect of a fairly long drive has often meant that many tourist groups never stop off in the Negev. But the memories of old dead civilizations, and the marvelous ruins they left behind, make the trip more than worth the effort. (In fact, it is only about 165 kms. from Tel Aviv.)

Consider the Nabateans, a mysterious people of unknown origin, probably from Arabia, who appeared in the Negev sometime about the third century before the Common Era. In time they came to dominate the trade routes from Arabia to the Mediterranean; at the time of St. Paul they even controlled Damascus. Looming high over the main road of the Negev, perched on a cliff 605 meters above sea level at the junction of the Petra-Eilat-Gaza route, Avdat was one of the great cities guarding the road. Shivta, Nitzana, Halutza, and Mamshit were others. All are easily accessible on good roads from Beersheba and all are astonishing.

When the Hasmonean king Alexander Yannai captured Gaza from them in 96 BCE, the Nabateans lost their outlet to the Mediterranean Sea and their control over trade routes suffered accordingly. They then turned their attention to farming.

Farming in the Negev? Without irrigation? The Negev has an annual average rainfall of only 80mm (about 3 inches) per year. 200 mm of rain per year is thought to be the minimum necessary for survival, and experts figure you need *double* that—400 mm—to farm. It is improbable that the Nabateans knew much about agriculture before they arrived in the Negev, but they certainly learned. The secret is to manipulate the landscape so that every drop of rain goes exactly where you want it. Simple in principle but complicated in execution, farming in the Negev required enormous efforts to make it work. In the Nabatean cities of the Negev, one finds the most remarkable systems of terraces, sluices, gates, dams, blocks, channels,



The ruins of Avdat: "it is easy to imagine the busy town that was once here"

piles, aqueducts. Just next to the ruins of Avdat, an experimental farm of the Hebrew University, founded in 1959 by Professor Michael Evenari, is retracing those same processes once more.

Their political independence destroyed by Rome, the Nabatean civilization gave way to Byzantine Christianity, and the area flourished. Farming and trade reached proportions amazing even by modern standards. By the time of the Persian invasion of 614 CE, between eighty and one hundred thousand people lived in the Negev south of Beersheba.

A short walk up the hill of Avdat leads, to the right, to a burial cave; there one learns the first lesson of living in the desert: go for the caves where cool. The houses of Avdat were often built against caves for that very reason. Back out and to the left we are in the city itself.

An acropolis dominates the area. Before we get to it, there is a Roman tower, three stories high, reconstructed by the Israel Parks Authority. There we may consider the problem of how roofs were constructed over houses in a land without timber. The rooms inside provide the answer: inside arches are spaced just far enough apart to support a roof of great slabs of stone.

The winepress, just at the entrance to the acropolis, seems incongruous. All around is the desert: it takes a real effort to imagine that a millenium and a half ago they grew grapes here and that the wine-

press was a busy commercial facility in an agrarian society.

Inside the acropolis we find a rectangle, 56 by 32 meters, divided in half by a high wall. The eastern part is relatively empty, and apparently served as a fortress in the event of Bedouin attack. The western section contained two churches from the Byzantine period. The smaller one, to the south, is dedicated to St. Theodorus, patron saint of Avdat. Many graves on the floor bear the name, status, and dates of the person buried underneath.

It is pleasant to walk through the ruined porticos and houses, stairways and stores; it is easy to imagine the busy town that was once here. Before leaving the acropolis, one can walk out the back, to the east, to where the Nabateans used to manufacture pottery. Nobody who has ever seen and felt Nabatean pottery will forget the experience. It is beautifully formed, and deep brown-maroon in color. But most astonishing, it is egg-shell thin and feather-light. To the best of my knowledge, no potter since then has succeeded in duplicating that work. Look around and likely as not you'll find some shards.

On the walk down, one passes through the Byzantine living quarters. A house, joined onto a cave, has been reconstructed there. Down below, near the main road, is one of the best-preserved Byzantine bath-houses in the country. Altogether, the effort to get to Avdat is repaid in full.

Reverse

In the center, a replica of a city-coin minted by the Nabatean King Aretas IV (9-40 CE). In the center of the coin, a double cornucopia crossed at its base. The Aramaic inscription between the horns stands for, "Aretas, Shakilat", the king and his consort. On the rim, the inscription, "Nabataean Coin 9-40 CE", in Hebrew 3769-3800 and in English below.



Obverse

In the center, the arch which served as entrance to the Acropolis during all of the historical periods. To the left, columns of different sizes. The field is decorated with an engraved motif of leaves and branches on a Nabatean bowl from Avdat (1st century CE). Below, to the left, a replica of a stone relief motif of the late Roman period, representing a bird. The name of the city, "Avdat" in Hebrew above and in English below.



ADAM GIMBEL

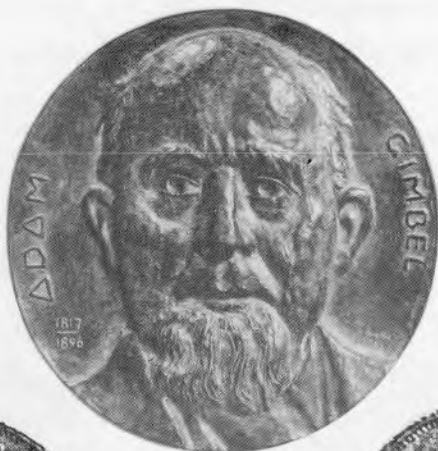
BY PETER S. HORVITZ

Adam Gimbel, the founder of the Gimbel dynasty of department store owners, was born in Rhein-, Phaltz, Bavaria in 1817. In 1835, at the age of 18, he entered the United States at the port of New Orleans. He found his first employment as a peddler along the Mississippi River. Gimbel was so successful at this that a few years later he was able to open a general store in Vincennes, Indiana. This too was a success and Gimbel expanded his holdings to include three other general stores. After 40 years of business in Vincennes, Gimbel sold off his business there.

In the meantime, Adam Gimbel had become married to Fridolyn Kahnweiler of Philadelphia. This marriage produced seven sons, who were the Gimbel Brothers in the company title. After an unsuccessful attempt to open a store in Danville, Illinois by Jacob and Isaac Gimbel, the family opened their first successful store in Milwaukee, Wisconsin in 1887. This store was the first of a series which by 1930 had grown to be the largest department store chain in the country, and included large stores in Philadelphia, Pittsburgh, Chicago, and New York City. Adam Gimbel died in Philadelphia in 1896.

In 1912, to mark the 25th anniversary of the opening of the first Gimbel department store in Milwaukee, the Gimbel firm issued a medallion token. The obverse of this 32 millimeter aluminum token shows a shoulder length, facing portrait of Adam Gimbel. Above the portrait appears the inscription "FOUNDER OF THE GIMBEL BUSINESS" and below appears "ADAM GIMBEL". The reverse only bears the inscription "THE GIMBEL STORE'S SILVER JUBILEE 1887-1912 MILWAUKEE." My example of this token, which is illustrated, is rather battered, though the portrait is still clear.

There is at least one additional numismatic item honoring Adam Gimbel. This is a cast bronze portrait medallion of 5.75 inches designed by I. Sors, which is in the Daniel M. Friedenberg collection of the Jewish Museum in New York.



It's goodbye to Gimbels: End of an era

WEST MIFFLIN, Pa. — (AP) — The last Gimbels store will close by the end of January because it has lost its lease at a Pittsburgh shopping mall.

The closing of the store at the Century III Mall will mean the loss of about 125 jobs, officials said, and the end of a department store legend.

"It's the end of an era!" proclaimed a newspaper advertisement this week. "In a few short weeks, the Gimbels name will be just a fond memory."

The store was the last of a 36-store chain in the Northeast and Midwest that was anchored by the giant store at Herald Square in New York City. The stores were sold



**Gimbels at Herald Square
was the anchor store.**

separately after parent BATUS Inc. announced a corporate restructuring in January 1986.

**GREATER NEW YORK
NUMISMATIC CONVENTION**

16TH ANNUAL SPRING MEETING
APRIL 28, 29, 30 & MAY 1, 1988
OMNI PARK CENTRAL HOTEL, 7TH AVE. & 56TH ST., N.Y.C.

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P R O G R A M

WED. APRIL 27, 1988

7:00 PM STACK'S AUCTION - MANHATTAN SKYLINE - MEZZANINE

THUR. APRIL 28, 1988

10:00 AM PHOTO I.D. COMMENCES.
10:00 AM BOURSE OPEN FOR SET-UP (DEALERS WITH TABLES).
12:00 N BOURSE OPEN FOR DEALER TO DEALER. (D.G. IDENT.).
7:00 PM BOURSE CLOSES.
7:00 PM STACK'S AUCTION - MANHATTAN SKYLINE - MEZZANINE.
8:00 PM A.I.N.A. - ANNUAL MEMBERSHIP MEETING. PARK CENTRAL

FRI. APRIL 29, 1988

8:30 AM BOURSE & EXHIBIT AREAS OPEN TO DEALERS & EXHIBITORS.
10:00 AM CONVENTION OPENS TO PUBLIC.
7:00 PM BOURSE & EXHIBITS CLOSE.
7:00 PM STACK'S AUCTION - MANHATTAN SKYLINE - MEZZANINE.
8:00 PM A.I.N.A. BOARD MEETING:

SAT. APRIL 30, 1988

8:30 AM BOURSE & EXHIBIT AREAS OPEN TO DEALERS & EXHIBITORS.
10:00 AM BOURSE & EXHIBIT AREAS OPEN TO PUBLIC.
10:00 AM YOUNG NUMISMATISTS - LARRY GENTILE - PARK CENTRAL MEZZ.
11:00 AM METAMS MEETING. - TAPESTRY ROOM - MEZZANINE.
12:00 AM EAC (EARLY AMERICAN COPPERS) - TAPESTRY ROOM - MEZZ.
1:00 PM AMERICAN MEDALLIC SCULPTURE ASS'N. (AMSA). SKY-MEZZ.
2:30 PM EDUCATIONAL FORUM: J. TUROFF, MAN. SKY.- MEZZ.
4:30 PM EMPIRE COIN CO. ANCIENTS AUCTION. MAN. SKY.- MEZZ.
7:00 PM BOURSE & EXHIBITS CLOSE.

SUN. MAY 1, 1988

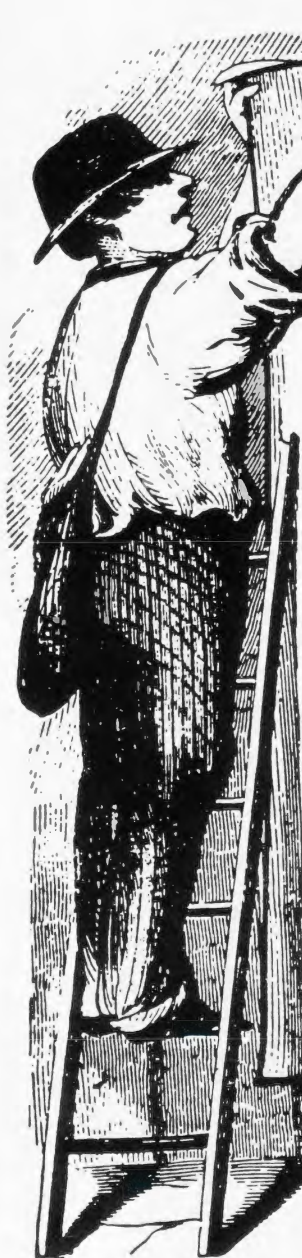
8:30 AM AWARDS BREAKFAST: PARK CENTRAL ROOM - MEZZANINE.
9:45 AM BOURSE OPEN TO DEALERS.
10:15 AM BOURSE & EXHIBIT AREAS OPEN TO PUBLIC.
1:00 PM NASCA AUCTION: MEDALS, EXONUMIA, PAPER & ETC. MAN. SKY-MEZZ
4:00 PM CONVENTION CLOSES.

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CONVENTION COMMITTEES

JULIUS TUROFF, GENERAL CHAIRMAN
STANLEY YULISH, A.I.N.A. PRESIDENT

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KEYS & CASES: JUD & BEV. KARTEN, H. POLLACKOV, A. WEINSCHEL.
MESSAGE CENTER: BEVERLY KARTEN. - DEALER REGISTRATION: BARBARA DRUCK.
BOURSE: J. KARTEN & J. TUROFF. - PUBLICITY: H. POLLACKOV, M. WEINSCHEL.
AWARDS: J. TUROFF, M. WEINSCHEL. - EXHIBITS & SIGNS: J. TUROFF.
YOUNG NUMISMATISTS; LARRY GENTILE. - JUDAIC EDUC. PROG: MICHAEL DRUCK.
SECURITY: J.C. MANDEL BUREAU - MOE WEINSCHEL, CONVENTION COORDINATOR.



The 16th Annual
**GREATER NEW YORK
NUMISMATIC CONVENTION**

Held Simultaneously with
the Convention of

THE AMERICAN ISRAEL
NUMISMATIC ASSOCIATION

APRIL 29, 30, - May 1, 1988

OMNI PARK CENTRAL HOTEL

7th Avenue at 56th Street

Three Session
CONVENTION AUCTION
CONDUCTED BY *Stack's*

April 27, 28 & 29 - 7:00 P.M.

ANCIENTS AUCTION
BY EMPIRE COIN CO.

Sat. April 30th - 4:30 P.M.

MEDALS EXONUMIA AUCTION
BY **NASCA**

Sunday May 1st - 1:00 P.M.

CONVENTION HOURS:

FRI. & SAT. 10:00 A.M. - 7:00 P.M.

Sun. 10:00 A.M. - 4:00 P.M.

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